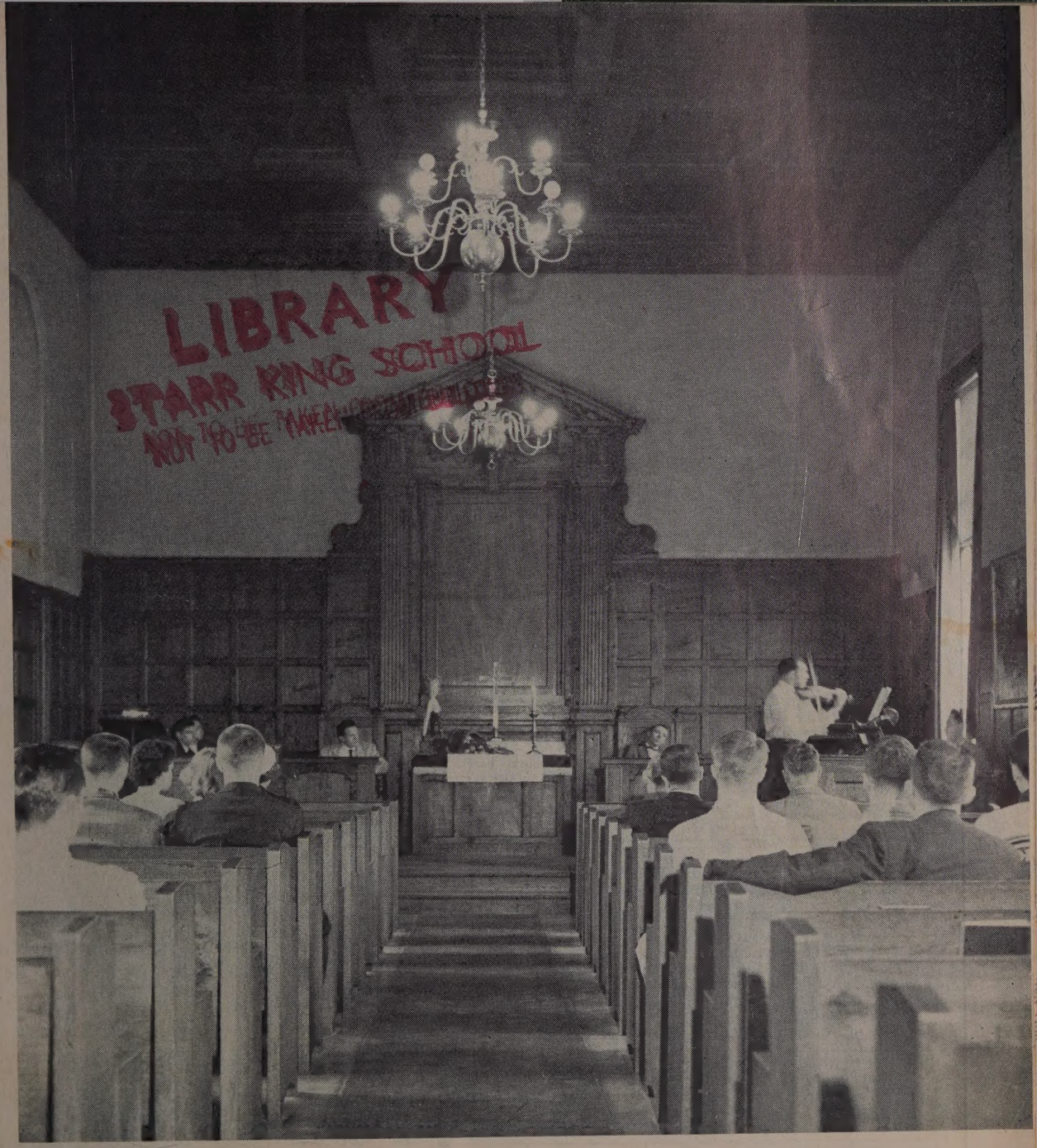

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THE UNIVERSALIST Leader

Volume CXXXVIII
January, 1956
Boston, Mass.

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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, *Editor*

ALICE E. DORR, *Managing Editor*

M. LEONA HASKINS, *Subscription Clerk*

Editorial Correspondents

Sheldon Christian, Brunswick, Maine
Donald K. Evans, Akron, Ohio
Henry Felton, Montrose, Penn.
Mrs. Alfred Dunbar, Rochester, New York
John S. MacPhee, Mukwonago, Wisc.

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE

David L. Peirce, President

Emerson Hugh Lalone, Acting Manager

16 Beacon Street

Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

January, 1956 — No. 1

The cover shows the students of Crane Theological School of Tufts University in their chapel service. This picture and the pictures of activities at Crane, shown on page 7 with the story about the new scholarship plan, are by Duette of Boston.

Kenneth L. Patton, minister of the Charles Street Meeting House, Boston, at our request, wrote **To Be Dilettante Is Treason,** an illuminating commentary on the philosophy of Arthur E. Morgan.

We are indebted to the Rev. Robert M. Rice of Oak Park, Illinois, for the sobering statement of the **Chicago Liberal Ministers on the Murder of Emmett Till.**

The **editor** who had the great joy of being present for the great event wrote the story of the **New Church Home Dedicated by Chicago Universalists.**

Helen M. Frazier is a Universalist woman who needs no introduction by us. She is known and loved by many Universalists in many areas of our fellowship. **Words and Meaning,** which she contributes to this number, is an exercise in right discrimination which is most profitable.

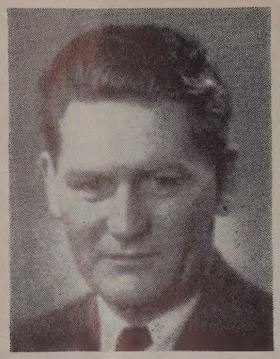
We welcome **Criterius,** he of the **Plumbline,** back to our columns in this number. He helps us all to strive a little harder for the erect posture.

In **Feet on the Ground, Donald B. F. Hoyt** has overtones that are heavy (but not ponderous), heavy with the suggestion of the sins that "too easily beset" organized churchmen.

John Stewart McPhee, executive minister of the Midwest Universalist Conference, brings a sincere concern "for the rights of individuals involved" to his moderate discussion of **Universalist Statism.**

To Be Dilettante Is Treason*

Kenneth L. Patton



A commentary on the philosophy of the contemporary American educator and scientist, Arthur E. Morgan.

THE interminable arguments of the theologians and metaphysicians about the nature of man and the prospects of human destiny will never settle the matter. Men will answer all the dilemmas of the philosophers in the very practical manner of making out of life and history what they will, in spite of and often contrary to the theories about them.

Nowhere is this more evident than in the dramatic contrast between what religious thinkers decide about men and what men do for themselves. In an age of neo-orthodoxy, it sometimes seems as if the theologians lived on another planet than that on which the human adventure is taking place. Even as men increasingly order their lives by scientific knowledge and by human reason and purpose, the theologians the more loudly protest the inadequacy of human intelligence and good will.

There has remained even in the "liberal" churches a pious view of the all-sufficiency of divine providence and the insufficiency of human effort. Even now it is being claimed that a "secular faith" will forever be inadequate for the crises of man's life, and that he must be undergirded by a "divine faith." This is a pretty theory, and because it is so grandiose and vague a generalization, it is inherently impossible to either prove or disprove it with any finality.

What we can do is to ask, "Has anyone who professed a 'secular faith' so lived as to demonstrate that such a faith, unsupported by any divine power or guidance, might enable a man to use his life honorably and creatively?" I believe that in considering the life and beliefs of Arthur E. Morgan we would have to say, "Yes."

*Search for Purpose, Arthur E. Morgan, Antioch Press, 1955.

Arthur Morgan has been one of the most consistently liberal and creative men of the last half century. I know little about the activities of his busy life, and the book *Search for Purpose* tells almost nothing. But I do know that he has been critically involved in three of the most influential and seminal projects of our age.

Arthur Morgan took over the presidency of Antioch College when it was in a struggle for survival. Under his leadership it became what many of us consider to be the most exciting experiment in higher education in America, if not in the world. In developing the program whereby the academic studies of the student are complemented with work in job situations, usually far from the campus, he pioneered in relating academic training to practical application in the world of business and society. The use of progressive educational techniques and the healthy democracy of student-faculty relations places Antioch on the forefront of educational pioneering.

If one were asked to name the one project in the economic-political life of the United States that has provoked the greatest world-wide interest and emulation, one might very probably name the Tennessee Valley Authority. To just what extent this mammoth social experiment is to be credited to Arthur Morgan, I do not know, but he was its first director, and was in charge of the TVA during the period when the basic philosophy and procedures were being established. Few men have been privileged to play a major creative role in a project with the unimaginable possible benefit to the entire human race that the TVA possesses.

In his later years Mr. Morgan has been one of the leading figures in the movement to revive the health and vigor of the small communities of America. In a period of increasing urban centralization, Morgan

and others believe that the village is the true "seed-bed of society," and through the study of the institutions and sociology of the small community, they are seeking means whereby the small town can again become the bulwark of personal character and the democratic process.

What are the religious beliefs of this man who has sustained the high morale necessary for his leadership in such pioneering activities in creative democracy? He is an examplar of what has been called "realistic idealism." He has been able to consider all the doubts and difficulties demonstrated in the violent half-century of his active life, and still be possessed of an "aggressive hope" and a long-range optimism for the "human adventure." His basic view of the human scene is that of biology and of social engineering.

Arthur Morgan's father was a religious skeptic and his mother was an orthodox Baptist, into which church he was baptized at the age of ten. But the influence of reading and a Unitarian high school teacher had deeply planted seeds of skepticism and liberalism by the time he was sixteen. Once he began to investigate the conditioning of his childhood religion, the process was irreversible. He changed from his earlier beliefs and associations in a gradual and deliberate process, not in a spirit of revolt. But his personal religious evolution was quite radical, and led him to the conclusion that "free critical inquiry is more than a right — it is a duty." He became a "free-thinker" in the best sense of that abused term, concluding that "inquiry cannot be free so long as there is an emotional drag holding one to particular beliefs." His basic credo of the free mind is that of a tough-minded but creative liberalism. If ever liberalism has been defended and illustrated, this has been so in the life and words of Arthur Morgan:

"I do not want to hold any belief because it is perhaps true or probably true. If something is perhaps true I would think of it as a possibility. If I have no reasonably conclusive evidence for or against something being true I prefer to say — and think — I do not know.

"We inquire only where we doubt. If I adopt a certain belief because of the comfort or courage it gives me, then, as to the matter involved in that belief my mind is at rest and ceases to inquire. A mistaken belief, therefore, is an effective barrier against the search for truth. . . . As to any issue, the attitude of search and of inquiry is more apt to throw light on the subject than does the attitude of having already settled the matter. . . . In my opinion the attitude of suspended judgment, where the evidence is not reasonably conclusive, is practically productive, as well as philosophically sound. A critical, inquiring attitude seems to me to be a fundamentally ethical obligation. Any surrender to credulity or to wishful thinking is treason to our desire to find or to create significance.

"That does not by any means prevent me from having a 'working hypothesis.' . . .

"Effort to avoid wishful thinking need not result in a lessening of hope and expectation. In fact, determination to avoid wishful thinking is evidence of hope and of something very much akin to faith. Unless one has hope and expectation he will not have incentive to avoid wishful thinking. . . . At its best, desire to find that life is significant or can be made so will be more than an exploration to find what *is*. It will be a creative effort to find out what might be, and may be a determining factor in the emergence of significance."

I know of no better definition of the free mind spirit and the essential "faith" of liberal religion than this. Morgan, in the living out of this liberalism, has not found it wanting in conviction and drive. "While I consider all my conclusions to be tentative, in that they are subject to new evidence, yet as to some of them I have arrived at such strong feeling of certainty that they would not be easily disturbed, and I am ready to commit my life to them."

Sometimes the orthodox find this kind of self-assurance on the part of the liberal to be disturbing. They may even accuse the liberal of concealing a few "absolutes" that he does not admit openly, and they may think that he holds to some convictions more tenaciously than his profession of tentativeness would justify. This is a misinterpretation, probably arising from the essential lack of perspective which permits one to hold to the rigidities of an orthodox position. But those who live inside the atmosphere and world-view of the free mind and spirit know that here lies the strength and resilience of liberalism. For the weight of evidence and experience does fall towards certain general conclusions, and these are a more than adequate base of operations for living.

Like all creatures, says Morgan, we possess an innate "biological faith." But man, being a thinking animal, must go further. "He wants to examine it, to justify it and to direct and strengthen it. These efforts define his religion." But Morgan is unable to encourage his biological faith with beliefs held uncritically. "Rather, I would question without limit. My sense of assurance, if any, would be such as would survive that process. The sense of assurance, which emerges, I find, seems more substantial and less vulnerable than that with which I started to inquire. The total of those matters

on which I have come to have a feeling of strong, though tentative, conviction tends to support and strengthen the biological faith which all men have in some degree whether they recognize it or not, and together they constitute the faith I live by."

This is a clear answer to the conservatives who seem always to judge that in giving up the orthodox beliefs one's life is impoverished. They seem unable to imagine how one might find more joy in life, greater freedom and zest, more strength of conviction, a more resilient morale *without* traditional beliefs and dependence upon a divine power, than with them. But those of us who, in one lifetime, have lived completely in both of these worlds, having been born into the one and then moving gradually into the other, can testify that this is so. And to us, paradoxical as this may seem to some, it was in the process of losing the old faith that we found a new and, to us, a superior faith and "got religion."

What is this religion of Arthur Morgan's? He defines it as "those aspirations, convictions, disciplines, beliefs and motives that actually give direction and character" to his life. In his religious quest he has come to several conclusions, one on the necessity of patience in the accumulation of wisdom for living. He has developed "a practical respect for authority" lying, not in supernatural revelation, but in the informed judgments of the experience of the race. Out of the mixture of superstition and dependable knowledge that make up human culture, we must learn to divide out the dependable. Morgan does not believe that divine revelation is responsible for any of our human opinion, but rather human experience and intuition. Man is a part of nature, another species in an immensely complex animal evolution, and not innately preferred over any other. Man's reason and purpose raises him onto a plane above other species, but this does not remove him from nature. "Human intelligence and purpose build upon and transcend biological life, but do not escape from its laws."

It is interesting that the word "God" does not appear as a heading in the index of this book, and Morgan seldom talks in theological language. He rather poses such questions as "Do the processes of nature disclose conscious purpose?" Here he agrees with most of the authorities on evolution that purpose, as it is known in human behavior, is not to be found in natural processes. "We might say that inanimate nature has no end or aim or policy, or that its policy exists only from instant to instant." Nature tends to take the course of "least action." It is here that man seems to differ from inanimate nature, for if the prevailing opinion is "that the most reasonable explanation does not call for the assumption that there is conscious purpose in evolution," conscious purpose does seem to be evident in human decisions.

But in a truly liberal spirit, Morgan offers this conclusion only as tentative. Never does he assume the role of the "dogmatic liberal." Although his philosophy is predominantly that which has come to be known as "scientific Humanism" he has refrained from accepting the classification of "Humanist." His reason here is similar to the reason given by Max C. Otto for not signing "The Humanist Manifesto." He sees some Humanists as being " 'cocksure' that there is no purpose they do not see." In practice Morgan acts in terms of his tentative conclusion that there is no purpose other than human purpose in nature, but he is too wise and fair a liberal to be caught in such inconsistent and quarrelsome dogmatism as some Humanists display, to the injury of their cause.

Morgan sees humanity living in a world where some factors favor and others disfavor the human adventure. But instead of man being discouraged because there is no purpose or design in nature, he seeks to develop his own purposive activity and to discover a pattern that will make life worth while. This is at once the opportunity and challenge of man as a pioneer and creator, Man has a real significance in the natural world; his labors count, indeed they may be conclusive in the human enterprise. Man becomes the shaper of his own destiny, led on by "his hope that through continued search and development he can achieve design which is large enough and intelligent enough, nearly enough universal, and enough in accord with reality, to include all values."

Arthur Morgan is a universalist in the sense that some of us hope can in time come to characterize the religion that bears the name "Universalist." We must achieve a central and conclusive dream and attitude if we are ever to achieve impact and attractiveness as a religious movement. Morgan states his basic motive in living as being "to achieve significance for one's life." His major incentives arise from "sensitivity to the possibilities of the quest of life." We are born in narrow confines and are conditioned by them, but even though we are born in provinces, we need not become provincials. Morgan believes that we can start from where we are born, and that "a man can remake his motives or incentives according to the best and largest pattern he can conceive."

In this era of "real-politick" and regionalism, of nationalism and a return to tribal religious loyalties, there is increasing cynicism anent the ability of men

to direct their loyalty and devotion toward universal goals. But the few and the near at hand are not the only concrete realities in the world of human experience. Through imagination and generalizing, we can appreciate great compasses of time and people as felt realities.

Where is the sure protection against frustration and personal defeat? How can we orient our activities so as to be sure of a feeling of worthfulness in our lives and our acts? Says Morgan, ". . . if our hearts are in the success of the human adventure or the adventure of life as a whole, if our chief joy comes in contributing to its fruition, that is a joy that cannot be easily taken away . . . if the way I have lived and what I have done have helped the prospects of the human adventure, I am largely immune to a sense of frustration, unless my mental faculties fail me."

The object of a universal religion is here. "Loyalty to the adventure of life as a whole is not an abstraction, but finds expression in many loyalties, all of them, however, subordinate to the over-all purpose." It is the fact that Universalists in general do not have such "over-all purpose" to which their many personal and local loyalties are subordinate, that prevents us from having the drive and magnetism that we could possess. Perhaps because we do not have such a central dream, our lives lack the integration, the sense of poise and power, that typifies the religious personality. How do we maintain the necessary core of balance and serenity even in times of stress and failure? Does the religious liberal have sufficient resources to strengthen and establish his morale? Morgan believes so. "If one's joy comes from commitment to the adventure of life as a whole, one may have a feeling, regardless of adverse circumstances, that life is worth while, and there may be an over-all affirmative attitude which has in it much of the element of happiness." Here is an alternative to all the overly glib formulas for peace of mind.

Much of Morgan's thinking is biological. One would expect the former director of the TVA to have an ecological viewpoint. He is concerned with the survival of the species, especially with a long-range strategy for survival. One of his most provocative chapters deals with our "regard for other species." Here I found a new and intriguing insight. Just as through the anthropologists we are learning that other cultures have unique and indigenous qualities that may be greatly valuable, so we may have overlooked much in the other animals. He says of so-called primitive cultures, "They provide new ways for looking at life and value, and few things are so precious as different outlooks that are the outgrowths of human experience." And it seems that other animals may also have "unique animal viewpoints. Our present contempt for the mental and personal potentialities of other species may be no more appropriate than the contempt in which we have held the minds of 'savages.'" We may, in time, look for new ideas and insights in life adjustment among the other species. It is here that a new moral concept is entering Western culture, reverence for life as a whole rather than merely an egotistical concentration on the life of only one species, man. Morgan refers to Schweitzer and his concept of reverence for life at some length and with enthusiasm, but he does counsel against *sentimental* affection.

Although Morgan is concerned with genetics, with freedom, with control of the natural world, it is with essential human character that he is primarily concerned as he looks at the future prospect of the race. If there is no other purpose in the world around us, then the wayward purposes of men assume crucial significance. "In the human species conscious, reflective purposefulness has emerged gradually. It seems to be a characteristic of but a limited proportion of men, and then often to only a limited extent."

We must turn our attention upon ourselves as agents of purpose and design. "If the attention and expectation of men should be turned toward changing, refining, enlarging and informing men's purposes and incentives, it is probable that the changes that would occur in a century or so would be as great as those which have occurred during the past century in the mastery of the physical world." Here is a challenge that lies quite within the range of human powers to effect. "It is a feasible human enterprise, well within the scope of human ability. There are no insuperable barriers in human nature, or in the nature of things, which prevent such achievement." Surely here, within himself, man has sufficient unexplored horizons for a new age of pioneering. We need not wait until the theological imponderables are solved to tackle this. Whatever his peripheral beliefs, man has no excuse for not re-creating himself and accomplishing all that lies within his own powers to attain.

Says Morgan in closing: "It seems to me there is one supreme virtue a man may have. It is loyalty to the adventure of life. If there is one supreme disloyalty, one greatest course of treason, possible to men, it is that in this great adventure, this struggle, this searching for a good way of life, we do not do the best we can. To be a dilettante, playing with life, is treason."

TUFTS OFFERS SCHOLARSHIP AID TO THEOLOGICAL STUDENTS

As evidence of Tufts' interest in education for the Christian Ministry, six scholarships are offered to pre-theological students whose churches or denominations will assist in the student's education. Each scholarship will be equal to the contribution made by the student's church or denomination in any amount between $150.00 and $375.00. Thus it is possible for the student to receive the full cost of his tuition or $750.00 each year. The student may expect to receive this assistance for his four years in college provided that his conduct and achievement remain satisfactory and his church or denomination continues its support. Those who enter a graduate program in Crane Theological School will benefit directly by the new low tuition rate of $300.00 per year and will be eligible to receive other scholarship assistance.

Crane Theological School of Tufts University is presently in process of becoming a graduate school of theology. However, Crane will continue to maintain its interest in undergraduate students who intend to study for the ministry. Counsel, encouragement, and wherever possible, financial assistance will be extended to students who plan to enter the service of the church. Also, in cooperation with the Graduate School, Jackson College for Women, the College of Special Studies, and the Department of Religion of Tufts University, Crane Theological School will continue to supervise the training of young people in the field of religious education and to assist such students in every way possible.

—BENJAMIN B. HERSEY, *Dean*

Dean Hersey interviews students

Rabbi Cohon interprets the Hebrew Scripture

Professor Ashton discusses the symbols of Buddhism

WHEN I was a young man, culture was a highly regarded ingredient of life. In our time, what with wars and revolutions absorbing our attention, culture has fallen into disrepute. We do not speak of it any more, except in terms and tones of contempt. Yet such men as Ruskin and Carlyle, Thomas Huxley and Stuart Mill, the Victorians generally, knew better. And we know better in our secret hearts. It is high time for a cultural revival, that we may not lose what it is so easy to forget.

—JOHN HAYNES HOLMES

Chicago Liberal Ministers on the Murder of Emmett Till

THE following statement approved unanimously by the members of the Liberal Ministers' Association of the Chicago Area is a call to penitence and to rededication to justice for all races that should touch deeply the consciences of all Americans.

A beaten and bullet-pierced body found in a Mississippi swamp and identified by Mrs. Mamie Bradley as that of her fourteen-year-old son, Emmett Louis Till, has materially altered the course of Negro-White relations in the United States. Prior to the murder of this Negro boy, many great steps forward had been taken in the abolition of segregation and discrimination as practiced against Negroes. If there were those who were smug about these fine achievements, the murder of Emmett Till has shocked them from their smugness. If there were those who deplored these changes, then we may hope that this crime — in an area where high barriers still exist between the races — may shock them into an awareness of the perils of such an arrangement.

Two white men who admitted taking part in the abduction of the boy were brought to trial for his murder; they were acquitted by an all-white jury. From newspaper reports of interviews with residents of the area, both before and after the trial, and with members of the jury after the panel was discharged, it appears that evidence was available which was not actively sought by the prosecution and was not entered at the trial. There have been reports of intimidation of those who testified for the prosecution and of those who may have had further evidence, but did not testify. The refusal of the grand jury in an adjoining county to return an indictment on a kidnapping charge against the same two men — who had previously confessed to the kidnapping — constitutes a further travesty of justice.

The failure to apply the law equally, no matter whom it hurts or whom it helps, is not only unjust, but also not in accord with fundamental democratic traditions. Further, the failure so to apply the law has been within this century among the first steps towards mass hysteria, the beginnings of dictatorship, and the gradual abolition of fundamental freedoms and rights for all the people.

Accordingly, we hope that the federal authorities will follow through on their announced intention of investigating the question of whether any federal law has thus far been violated in the proceedings in Mississippi. If no federal action can be taken in this case, we urge the representatives of all the people, in Congress assembled, to enact appropriate legislation to ensure equal application of the law in the future. We especially call upon Congress to strengthen the Civil Rights Division of the Department of Justice and to pass the pending anti-lynch legislation.

Although organs of public opinion in greater Chicago have expressed or implied shock at and disapproval of the Mississippi proceedings, it should also be noted that the Chicago area is not immune from legitimate criticism regarding the rights of minority groups. Law enforcement in the areas where Negroes reside appears to be more lax than in other areas. Ruthless landlords exploit Negroes to an extent which forces extreme over-crowding and consequent degraded living conditions. Employment opportunities are not on a par with those for white citizens. Even the vast bulk of the churches of Chicago pay only lip service to brotherhood, and are basically either white or Negro.

The murder of Emmett Till and the intense emotions which have accompanied it cannot in themselves be good things. But some of their consequences could be good, were the public conscience only stirred deeply enough to bring them about. Federal legislation to assure Negroes of real citizenship in the Deep South would be one such outcome. Renewed efforts all over the country to abolish segregation and discrimination, and to establish in their place recognition of the worth of every human being would be another. We, the members of the Liberal Ministers' Association of the Chicago Area, pledge ourselves to work towards both goals with all the means at our command, and we urge all people who value human rights to do likewise.

—THE COMMITTEE ON THE TILL CASE:

HOMER JACK
MARY L. CLEARY
ROBERT M. RICE
J. BRYAN ALLIN

New Church Home Dedicated By Chicago Universalists

Dedication Service — Dr. Lalone preaching

Dr. Brigham speaking at the banquet

ONE hundred and nineteen years of Universalism in the city of Chicago were celebrated November thirteenth and fifteenth by the dedication of a new home for the First Universalist Church. The dedication services were held on Sunday, November thirteenth.

The morning service was given over to the dedication of the memorials in the church. Dr. Emerson Hugh Lalone, editor of *The Universalist Leader,* preached the Occasional Sermon. The Act of Dedication of the memorials was led by the Rev. David Harris Cole, minister of the church. This dramatic ceremony culminated in the dedication and naming of the fellowship hall as L. Ward Brigham Hall in honor of Dr. Brigham, minister emeritus of the church. The concluding dedication prayer was offered by the Rev. John S. MacPhee, Midwest regional minister.

Norman Cousins, editor of *The Saturday Review,* was the keynote speaker at the evening service. Mr. Cousins' realistic exposition of the imperative and immediate need for a universalism in human relations based on respect for persons was precisely in line with the great tradition of the church, but this was no mere traditional address. It was prophetic preaching of a high order.

The high point of the Service was the actual dedication of the building culminating in the Dedication Prayer by Dr. L. Ward Brigham.

We bow before Thee, Thou who art Almighty in Power and Wisdom and Goodness. Thou hast created all things and rulest over earth and sky with loving care.

We ask thy blessing upon us and upon this temple we have builded wherein to worship Thee and to find inspiration for the conduct of our lives.

Thy mercies and benedictions enriched the lives of our fathers before us and didst make them leaders in human affairs for righteousness, truth and love. We have builded on their foundation and seek thy blessing on our work and on us, thy children.

To this end, we dedicate this shrine to a search for truth in every range of life. May this pulpit be ever free to speak its considered message; the pews

Keynote Speaker Norman Cousins

ever loyal and efficient in following the Christian way of life. May children find here a loving hand; youth an understanding discipline; and maturity acceptance of its rights and duties.

So we dedicate this temple to worship. May those who worship here find comfort in distress, inspiration amid problems, and vital communion with thy Paternal Spirit.

We dedicate this sanctuary to the helpful service of a needy and struggling world that thy children everywhere may find increasing freedom and welfare. May thy presence be ever our safeguard and guidance.

Thy will, oh God, Eternal Father, be done on earth as it is in the heavens above.

Organized Universalism in Chicago began in 1836, the year before Chicago became a city. The first church home of the group, erected in 1843, stood on the site now occupied by the City Hall. The building just dedicated is the sixth house of worship to be occupied by the parish. It is in a large, new, and growing residential area.

The First Universalist Church of Chicago grew with the city. In 1860, Dr. William Henry Ryder became its minister. During his long and distinguished career as minister, he was both a religious and civic leader in the city. The beautiful Gothic church, then the home of the Universalist Society, was completely destroyed in the great fire of 1871. Dr. Ryder raised money throughout the denomination for a new building which was dedicated in 1878. Under the ministry of John Coleman Adams, the fourth house of worship was erected and occupied until 1917. In the latter year, under the leadership of Dr. Brigham, the church was moved to the midway in the University of Chicago area where it remained until 1939. Following the move from the midway came years of difficult adjustment. Dr. Donald K. Evans led the Chicago Universalists through this difficult time carrying on an active program. David Cole, building on the foundations laid by Evans, carried through the difficult project of selecting a new site and erecting the present building. The project is the successful culmination of the hard work of a minister and a group of laymen endowed with large vision and active loyalty.

H. Allen Pederson, chairman of the Board of Trustees, was toastmaster at the closing banquet. Henry Erskine, past president of the Board, welcomed the guests, who were not only members of the parish but also representatives of numerous liberal churches in the Chicago area. The speakers were Dr. Preston Bradley, minister of the People's Church, Chicago, and Dr. L. Ward Brigham, minister emeritus.

—E. H. L.

Dr. Brigham and the Board of Trustees

Mrs. Cole and the minister are congratulated by Dr. Brigham

Words and Meaning

Helen M. Frazier

OLD words and expressions whose meanings have completely changed can cause confusion. We have learned to deal with these words in two ways. Words like *ye* and *wrought,* which are opposed to modern grammatical usage, are dropped from general use and carried in the dictionary as *obsolete.* Other words exist in our speech with a changed or additional meaning. The word *mad* is an example. Originally it meant *insane* and you would have been thought somewhat "mad" to use it to mean *angry.* We have not discarded the word simply because the purist uses it in one sense, while it is used in colloquial speech in quite a different sense.

So what shall we do about traditional theological terms which have for many of us a different connotation than they originally had?

Let us respect the intellectual integrity of those who insist that we discard the words *God* and *Christ* because they no longer have the traditional meaning for the average religious liberal. We certainly should not use words without thinking what they mean. Let us introduce, too, new names to express the various attributes of deity. But must we discard traditional names simply because, to us, they mean something different from what they mean to others?

Humpty Dumpty declared that when he used a word, it meant whatever he wanted it to mean. This point of view can easily be carried to absurdity, but Humpty Dumpty had something just the same.

True, the word *God* does not mean for most people today either the God of Moses, or the God of the Pilgrim Fathers or the God of the Sawdust Trail. Nor does the word "Christ" mean, to most of us, either *Messiah, Redeemer* or physical *Son of God.* Nevertheless, the word *God,* down through the ages, has been large enough to include many differing interpretations. It is not the only name that men have used to denote what they look to as the highest and best. It should not be the only term we use. Yet the word *God,* suggesting as it does, a historic search for and growing understanding of deity, should be one of the words we use. It is possible, also, to put our own interpretation on the word *Christ.*

If we become touchy about these words and insist on avoiding the use of them, are we not being *exclusive* at the very time we, as Universalists, are emphasizing being *inclusive?* There is little use seeking to find points of contact with other world religions if, at the same time, we are playing the purist in the matter of words and thereby emphasizing points of difference within our own religious family.

It would be stupid to continue using forms, hymns and creeds whose *only* meaning is opposed to modern Universalist belief. We have a distinct position to maintain and unless we maintain it we have no excuse for existing as a separate denomination. *But* in a few instances can we not, without endangering our integrity, keep in contact with historic Christianity as well as with the other world religions? What I would like to suggest is that we apply the same tests to theological terminology that we might apply to the choice of furniture. A person of taste and discrimination does not acquire or reject a piece of furniture simply because it is "antique" or "modern." He does not keep a broken down chair or a poorly designed table just because it belonged to his great grandmother. Neither does he discard a good and useful piece of furniture which can be made to harmonize with modern surroundings.

Every school child reads the legend about the blind men who approached the elephant from different angles and came to very different conclusions as to what an elephant was like. You recall how the blind man who encountered the elephant's ear was sure the elephant must be like a fan. The man who explored a leg said the beast was like a tree. The man who felt of the trunk thought an elephant must be something like a serpent, while the fellow who had hold of the tail insisted the elephant was like a rope.

But the elephant did not cease to be called an elephant simply because four men had a different impression of what an elephant was like.

THE BEST WAY TO ADVANCE UNIVERSALISM
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A Time for Universalist Growth

THIRTY years ago the Universalist Church fellowship was standing still. In a very few years it began to shrink. Seventeen years ago that shrinking stopped. Today the Universalist church is growing in membership, in number of groups, in equipment, in higher competence in its parish ministry, and in loyal and sacrificial service among its laity. Any informed Universalist can draw up an ample bill of particulars to demonstrate these assertions.

New and Improved Buildings

In the five year period ending in 1955, five new churches have been built and dedicated, at least eight other churches have been rebuilt providing for enlarged educational and worship facilities, three churches have paid off their mortgages; one of these, Framingham, Massachusetts, paid off an eighteen year mortgage in three years and nine months, an office building has been built for the Universalist Church of Japan in Tokyo, and a new building for the St. Lawrence Theological School has been erected and is in use. At this very moment, there are eleven more building programs pending. These are in the various stages of planning and construction.

The new church buildings are Orange, New Jersey (which has paid off its mortgage and last year improved its sanctuary by installing a chancel window); South Weymouth, Massachusetts; San Fernando, California; Williamsville, New York; and Chicago, Illinois. Parishes where rebuilding and enlargement programs have been completed are: Lynn, an education building; Palmer, Haverhill, Lawrence, all in Massachusetts; Woodstock, Vermont; Lansing, Michigan; Auburn, Maine; and Philadelphia, Pennsylvania (The Hale Memorial Education Building).

Building programs in being are: Attleboro (new church), Worcester (new church), Brockton (new church), North Weymouth (education building), Massachusetts; Bridgeport (new church), Hartford (education building), Connecticut; Binghamton, New York, (new church); Orono, Maine (either an education building added to present church or an entire new plant, studies proceeding); Minneapolis, Minnesota (new church erected and paid for within ten years, now about to add an education building); Wausau, Wisconsin (education building).

In addition to these twenty-six recent or current building projects cited, dozens of smaller but most valuable "do it yourself" improvements have been completed by skilled and loyal laymen and women in the last two years.

This brief summary is, of course, incomplete for the simple reason that some of our church folk are too modest, or too busy, or too something, to report their progress. If two dozen people write in complaining, "You failed to cite our church improvements," cite them we will if we get the facts.

A New Spirit

This review does not end with recitation of material improvements. That is merely where it begins. Last summer at the Detroit Assembly, our Church Extension Committee reported six new Universalist Fellowships. There have been more since that date.

Recently our Costa Mesa, California Fellowship has moved to larger quarters in nearby Balboa. A new project is the work of the Midwest Universalist Conference establishing a Fellowship in suburban Milwaukee, Wisconsin. The New York State Convention of Universalists is now seeking a full-time director of church extension. This is good. But even better is the fact that our people in local churches are not standing still waiting for State or denominational leadership. In areas of growing population, they are taking the initiative establishing new church schools and fellowships.

This office received more individual new Universalist member subscriptions last year than ever before.

Better Salaries for Ministers

The office of our Department of the Ministry reports that Universalist laymen are moving constructively to solve that recent critical salary situation which Universalist ministers have been living through in these years of inflation. Salaries of Universalist ministers are not yet up to reasonable standards, but they are improving steadily.

The matter of adequate salaries for Universalist ministers is a two-way street. Improved salaries mean improved ministers. This is true not just because

the better paid minister is more comfortable and less harried by economic worry, but also because the well-paid minister can and most often does continue to study and grow up to the increasing demands of his work.

Theological Education

Our improvement in theological education is by no means restricted to improved tools for students or means for practicing ministers. Our theological schools, both Tufts and St. Lawrence, are embarked on a program which very shortly will put the training programs on a complete graduate basis. This calls for increased financial support for theological education from our churches. This support is increasing and we are confident that it can and will continue to increase. A better ministry will be a direct ratio result from this increased financial support of theological education.

Operating in the face of an almost crippling reduction in budgetary resources, the Universalist Service Committee continues to do such significant work that it has quite literally carried the name of the Universalist Church people as a group actively committed to human welfare all around the world. Within the last twelve months your Service Committee has been the recipient of citations and tokens of appreciation from the West German Republic, South Korea, and the Fund for Asia.

Better Financing

The Universalist Service Committee, of course, did not suffer alone in the matter of budgetary cuts. While all of this healthy growth in churches and steady improvement in morale of Universalists was taking place throughout our Zion during the last two years, the Trustees of the Universalist Church of America, following an exhaustive two and a half year study of funds and income resources, went through with a necessary though "agonizing reappraisal" of budgetary appropriations. The result was drastically reduced budgets in all departments of work, which went into effect July first. Concurrent with this action came the setting up of a scheme of financing directed to two objectives, one, the strengthening of the local church finances and, two, the strengthening of national finances through Unified Appeal donations from these stronger churches. This is a long range plan. Early returns indicate that it will succeed. The rate of increased support is the critical point in this plan. Next year's budget should show the first desperately needed increases in departmental programs appropriations. The plan is sound and we have confidence in it. Its ultimate success will be measured by the speed with which it provides resources for program work.

All This and A.U.W. Too

Thinking of the many heartening improvements in Universalist life and service recently we almost forgot our autonomous Association of Universalist Women. How could we? The only answer is that our women run their program of education and service so smoothly and efficiently that it is easy to take them for granted. This should not be, however, for the members of A.U.W. not only support the diabetic camps to the tune of over sixty thousand dollars a year. They also, in local churches, state organizations, and national group, give generously to the over-all church program of education and service. This they do because their organization is a democratic body supported and directed by intelligent loyalty *from the bottom up!*

And so What? More Growth!

And now, What of all this? What does it mean? The answer is obvious. Now is the time for unprecedented Universalist growth, growth not for denominational aggrandizement, growth for service, growth to meet the needs of men and women and children. This, our growth, should be, it can be, and we believe it will be growth in practical expression of our great universal ideas, respect for persons, devotion to understanding human fellowship, unswerving commitment to justice for all men and women of all creeds, colors, races, and nationalities.

Universalism rooted and grounded in the universal values of the Judeo-Christian religion transcends the *parochial bonds* of all races and religions. The very Charter of the Universalist Church spells out the universal reach of our purpose, stating as one of our objects, "To promote harmony among the adherents of all religious faiths whether Christian or otherwise." There are no limits to our brotherly outreach. So great is our responsibility.

So great also is our opportunity for growth. This is no time for wailing over weaknesses or limitations. This is the time for growth. Let's get on the job. This is no time for tentative slow down to see how external events are going to affect us. We have the opportunity for growth. The world needs our gospel.

Let's go!

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

IN a recent *Readers Digest,* a doctor is quoted, "I have treated many hundreds of patients. Among those over thirty-five, there has not been one whose problem in the last resort was not that of finding a religious outlook on life." Scientists, increasingly, are evidencing an interest in religion, perhaps barely in time to save the tottering faith of churchmen who have been too much beguiled away to science. Is it an exaggeration to talk of religion as physically beneficial? We wouldn't know. Religion has little influence in our lives. In our striving for religious freedom, we have taken religion out of the schools, out of politics, even out of personal conversation. "Let's keep religion out of it." In our zeal, we barely have stopped short of keeping religion out of the churches. We have been engaged in a widespread and effective campaign of de-emphasis of religion. Consequently, religious belief is not commonly a decisive factor in any of our choices.

In the past, the most sublime art, the most courageous living, the greatest strides ahead in social reform have been religiously inspired. "I believe, therefore I do this," has been the preface to the most monumental acts in man's life. How is it with us? Try it on for size. "I believe, therefore —" Therefore, what? "I believe, therefore I go to church"? That would be the very moderate extent of it for most of us. Shades of Martin Luther! "Here I stand; God helping me, I can do no other!" Shades of any member of the "great cloud of witnesses" you may want to choose!

And that is not the depth of our defection. By no means uncommon among us would be "I believe, therefore I do not need to go to church!" We no longer even expect that religious belief shall be a factor in decisions. In all the recent discussion of Princess Margaret and Captain Townsend, with all the conjecturing about undue influence of state or even of church, there was not even suggested the possibility that the decision might have been made out of the Princess' heartfelt religious belief in the matter.

Religion is no good as a toy. It is not something we can take now and then. Its only possible use to us is if it commands all our loyalties, directs all our choices, reveals all of life to us profoundly and excitingly. Then, to mangle a Proverb, "It doeth good like a medicine."

—CRITERIUS

FEET ON THE GROUND?

There was once a very conservative church, made up of people, safe and sane. Those people were so comfortable in their dear old church that any thought of change or innovation alarmed them. They had been very happy to see the departure of their recent minister, not that he had neglected his pastoral duties; not that he shocked them by his revolutionary utterances, but someone had discovered that he read regularly a quite progressive magazine.

So the leaders of that church were looking for a new minister. They told the denominational official who was responsible for finding a man that they wanted a young man with "his feet on the ground." Now, we might ask, "Where else would his feet be?" We realize, however, that the question would be regarded as impertinent. And we do have some idea of what was meant by the phrase, "feet on the ground."

They desired a young man who would use his virile strength for the physical work of his ministry; one whose youthful appearance would belie the decadent state of their church. At the same time, they did not want the kind of thinking that goes with youth. Impatience with things as they are, visions of wider service to mankind, the challenge to broader and deeper thinking — none of these they wanted.

A young man with both feet on the ground? There are such men who serve churches as ministers. They are what we might call the *priestly* kind of minister. Well versed in the liturgy, trained to speak pleasantly and interestingly, always agreeable to all men, they may be trusted not to step into a church and unduly upset the applecart. Men, young men, like these, are for the priestly type of church. They are not for any church which desires to perpetuate the spirit of the prophets, the personality of Jesus.

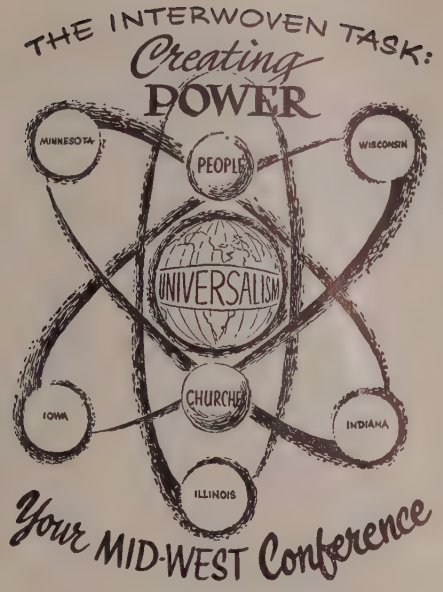
Now, the request of that church shows that it had a *congregation* with its feet on the ground. What kind of institution is it that prides itself in having its feet on the ground? It is the kind of firm or business which never takes a step without calculating the chances for its successful outcome; which would prefer never to risk itself in any of its actions. It might well be an institution which loans money, a safe and sane business for practical people. A business which would never risk capital upon an untried venture.

The truth is, there are few businesses or industries today which are conducted in this safe and sane man-

(*Continued on Page* 16)

Universalist Statism!

John Stewart MacPhee



"Each atom is a field of force related to love.
Parts of matter unite forming larger wholes,
Growing into the heavier elements,
More complex molecules,
Then living cells and to many-organed creatures—
Such as man and his social institutions."

THIS statement should adequately define the symbol used above. Some object to the use of power in relation to the creation of world brotherhood — but how else are you going to define love except as a power — an active *force* for bringing people together in peace and harmony. *Love* is a great word in Universalism. But it is just a word *until* it becomes implemented by the power of action; until it moves beyond the boundaries of home and mother; until it finds its proper relations with others, friend and foe alike; until it blossoms out into *social institutions* with certain techniques for bringing all men into its orbit. Have we gone beyond the use of the word?

The answer is obvious. In many respects we have. In other ways we have been bogged down by the mechanics of organization. The electrons try to get in where the protons should be and vice versa so the fields of force have trouble getting together to form the *heavier elements.* This kind of scientific analogy is hazardous for one with little chemistry to his credit so let us carry this discussion back to where it should be — into our own field of churchmanship.

Universalism began as people with an idea. It grew into organized groups *of people* called churches. Churches banded together into larger organizations called state conventions and eventually into The Universalist Church of America from which we hope it moves toward a Universalist Church of the Universe. Certain functions of this process can best be taken care of on the local scene, others require the larger need of a state or regional organization, while still other functions can best be handled by centralizing certain aspects of our work. The decision in each case is dependent upon the effectiveness of the organization. A local church is in no condition to print its own propaganda, nor train its own ministers, nor to hire specialists in certain fields that need individual attention. Some churches cannot even hire a minister unless they co-operate on the project with another church with a similar problem.

Many of the limitations placed upon churches is also true of state conventions, many of which were established when there was a greater need for this type of organization. Even the New York State Convention would not be able to train our ministers if it were not for *outside help* in the form of feeding them students and using the ministers after they were trained. Actually there are four or five state conventions which are *almost* self-sufficient; they could go on functioning adequately if they were not concerned with Universalism elsewhere. Massachusetts is one of these and we were pleased to hear of its recent gesture of concern for Universalists in other places. The Illinois convention is another that could have survived the slump of Universalism but took the initiative in setting up the Midwest Universalist Conference and thus aided and abetted four other conventions to find the help needed for growth. At present the Midwest Conference is just that, five conventions pooling their resources toward a more effective and workable program. Step by step the process has developed until now the conference has hired a

full-time worker who goes where he finds the need, rather than to be concerned with the amount being contributed by that state toward the total program. Sometimes it is the church that has the least that needs the most. And so it is with state conventions.

Immediately to the west of the Midwest Conference area is a state convention with two churches. Once every few years a denominational official happens to be passing through and stops off, otherwise there is little contact with other Universalist bodies. Although the MWUC covers all the area it needs at present, Kansas should be involved in our area programs (Kansas Universalists are kept on various Conference mailing lists — but for their information). This reference may have nothing to do with the case but it points up the long-range need that we have for some kind of effective *work in which all areas will be served* in their need. It also points to the problem at hand, which is whether we are more concerned with keeping intact the individual orbits called churches and state conventions, or whether we are not involved in a larger program advocating the philosophy of life called Universalism.

The Midwest Conference has taken only the first step in the process of reorganization which seems to be inevitable. The anticipated merger with the Unitarians has nothing to do with this impending need for centralization. Nor does the merging of state conventions with the U. C. A. imply that "we are going to be run from Boston," any more than local churches are run by state conventions simply because they belong.

Most of what we have said up to this point has been a rehashing of old talk, with our personal views on some anticipated questions. But let us try to lay out some specific steps that can and should be taken:

(1) The first thing we should do is to determine whether we want a lot of little competitive orbits, or one coherent, consistent, cooperative organization.

(2) The next thing is to determine whether we trust our duly elected officials to have the goodwill and interest of Universalism at heart.

(3) This third step is a choice question, involving either:
   (a) Turning over all available capital funds to The Universalist Church of America;
   (b) Or turning over all income to the U. C. A.

(4) In return for either action involved in three (3) the U. C. A. should be willing to guarantee that no work now being done through convention or church auspices should be terminated "without the consent of the governed."

(5) Immediate steps should be taken to divide the area of our work (at least the nation) into areas with a regional executive responsible for each territory. Does it really matter that funds raised in states and regions goes to the main office and is sent back through supervised services to the people who gave it? Does it matter that state superintendents and regional ministers get "their orders" from headquarters where the total work is centralized? Or is it more important to the task ahead that we get the job done wherever the need is greatest?

There are many other aspects of the matter of Universalist Statism or centralization that must be dealt with, and *with care and concern for the rights of individuals involved.* But this may be a good place to stop. At the point where we ask ourselves what the important thing is; that we have a lot of "fields of force" or whether the complex molecules can be united into the "larger wholes" such as one effective institution — THE UNIVERSALIST CHURCH.

Feet On The Ground

(Continued from Page 14)

ner. They cannot afford to be that way. They must ever be on the alert for new methods, new inventions, new markets. They take on men to work in laboratories with no demand that they must produce immediate profit. They put them in the laboratory and let them alone. They expect to be jolted out of present convenience by the findings of those researchers.

What big industries do, the churches should be doing. Looking for men who themselves are searching new ways of service to the world. Being always prepared for a jolt out of comfortable attitudes. A church has no right to exist if it expects to be only a squatter in the midst of society and a fence along the highway of history. A church, a Christian institution, must be a dynamic part of society and a builder of history's highway.

The timidity of the money lender does not belong to the role of the church. The true church is one which is always engaged in enterprises for which the chance of material success is very slim. To mold human nature to the pattern of the impractical, idealistic, visionary image of Jesus Christ — that is indeed a precarious venture. It is not to be expected of any man who prides himself in having his feet on the ground.

—Donald B. F. Hoyt

Reactions Of Our Readers

IN DIVERSITY IS OUR STRENGTH

To the Editor:

The Reamon article in the November issue of the *Leader* prompts me to add a few thoughts.

For years I have said of Universalism: In Our Diversity Is Our Strength. I still say it. But some of us need to rise to our feet and say it or there will not long be any diversity. Should this time come, we can only blame ourselves for taking what we do not accept—sitting down.

To make clear what I wish to state, I quote from an article in the November issue of the *Reader's Digest* entitled, *To Teach Is To Love.* In this article the writer states that she taught "in a high school annex affectionately named 'Siberia' by the problem boys enrolled there." To encourage the boys in neatness she often gave them combs. One day she found three dozen new combs on her desk. Alongi said proudly to her, "I clipped them for ya at the dime store. Ya shouldn't spend ya money on dem bums." Teacher and pupil returned the combs and then went to a drug store and had ice cream sodas together and a talk. Later she overheard this conversation between Alongi and another boy—

"She's dopey," said the other.

"She ain't no morgue," Alongi protested. "She jus' says honesty and goodness and kindness is more valuabler than money."

"She believes it?"

"Yeah," Alongi replied, "for her, it works."

"We affirm the worth of every human personality." We also say "We must each work out our own salvation." We must each find a religion that "works" for us. But we must not assume that because our religion works for us that it will be satisfactory for every one we know, or for every one in our fellowship.

To some, the connotation of the word "liberalism" creates a sort of mystic spell that answers all questions and solves all problems. I agree with Dr. Reamon "that liberalism is not a religion—it is only a way of approach." Of itself, it has no content. So much printed space wasted on talking about liberalism, to me, is folly. Yet I can affirm those for whom it has meaning. But my religion must have content. I trust that, withall, it is also liberal.

Another thing that bothers me, as it has Dr. Reamon, is this far flung banner of Man's Confidence In Himself. I too, believe in man's confidence in himself. But for me, to separate oneself from the source of that confidence is to re-inact the story of the Prodigal Son.

The pamphlet recently enclosed in a mailing, "It Matters What We Believe" (which is Chapter One of *Today's Children and Yesterday's Heritage*) tells the story of Jimmie who felt frustrated because he had not learned to read. His teacher gave him special attention on a specific bit of reading until he felt confident of himself. Then he was given opportunity to read this bit in a public program. The result was reassuring. Comments from his classmates in turn created greater assurance. So, that night when Jimmie said his prayers he had so much confidence in himself that he did not feel the need of asking God to "help Jimmie to be a good boy." He could do pretty well by himself.

This, to me, is a perfect example of much of the modern thinking. Man has so much confidence in himself that he cuts himself off from all that has made him what he is. I can almost hear Lyman Abbott say, "O, foolish child." I quote from him in *The Optimist's Good Morning*:

> "I pluck an acorn from the greensward, and hold it to my ear and this is what it says to me: 'By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic.' 'O foolish little acorn, wilt thou be all this?' I ask. And the acorn answers, 'Yes, God and I'."

This is an *unobstructed universe* as Stewart Edward White made so clear in his book by that name. And, as Arnold Toynbee put it in his introduction to his *Christianity and Civilization,* "Our . . . life in this world is only a fragment of some larger life of higher spiritual dimensions." So much research is being done in the realm of extra sensory perception that a new world is unfolding about us—waiting for us to claim it.

Such as this gives content to religion for me. Surely this does not make me a "reactionary" if, for me, it works.

To restate: In Our Diversity Is Our Strength. But we must keep our diversity. And we must volitionally and emotionally affirm each other. The affirmation must be for all and not just for those who think as we think. Especially must it be for all who have searched and honestly arrived at their convictions. Who will be the first to scoff?

—Ollie S. Cunningham
Towanda, Pa.

STATE CONVENTIONS STILL USEFUL

To the Editor:

It seems to me that State Conventions have a continued usefulness in the Universalist Church. The New York State Universalist Convention with its support of a Theological School at St. Lawrence University and the institute property of Unirondak is a good example. Local pride and responsibility and our religious heritage with its name, Universalist, are worth keeping. By all means keep our identity and cooperate with religious liberals as separate legal bodies.

—Ruth H. Parker
Springfield, Illinois

Problems our forefathers never dreamed of will face posterity, such as how to crowd two coffee breaks, lunch, a meeting of the bowling league and a bridal shower for one of the stenographers into a three-hour working day.

Our Library Desk

MEN SEEKING GOD

By Christopher Mayhew
George Allen and Unwin, Ltd, London, 1955
Price $3.00

This book illustrates the creative possibilities in television, and some of the merits of a government controlled system such as they have in Britain. Christopher Mayhew visited Rome, Jerusalem, Lahore, Benares, Calcutta and Rangoon, making film interviews with a chosen personality. In these visits the Moslem, Hindu, Buddhist, Jewish, Protestant and Catholic religions were discussed with persons holding these faiths. The interviewer gives a brief biographical sketch, and includes several pages of quotations from the scriptures of each of the religions.

This is certainly a creative idea for some such series in America. Perhaps these same film interviews would be available for use in this country.

—K. L. P.

WORSHIP AND THE WELL ORDERED LIFE

By Clarence R. Skinner
Universalist Historical Society, 1955
183 pages Price $2.50

"Worship exists wherever there is tension between the individual and an object which he reverently holds to be of highest significance and value. It is the outreach of man to attain union with this object — to know it, to feel it, to experience it. The word worship has a strictly religious connotation, but it need not necessarily be so. . . . A scientist may also feel this tension as he seeks to discover some new secret of nature. . . . Striving toward truth with all the strength of body and mind is like praying to God. . . . Our definition seems to hold when we change the so-called secular object such as beauty, truth or reform, to God. There is the subjective side — man with his emotions of awe and reverence; there is the objective element — God who is the symbol of all man's highest ideals; and there is the striving on the part of man to reach out toward God, 'to feel after Him if haply we may find Him.' There is an expansive impulse, a desire on the part of man to come into the presence of God, to know Him, to love Him, to do His will."

These quotations are from Dean Skinner's rich essay on Worship, the longest section of the book *Worship and the Well Ordered Life* recently published by the Universalist Historical Society.

The book is divided into three sections: 1. The Church As a Universal Community, 2. Worship, and 3. A Well Ordered Life. With the exception of two of the chapters in the last section, which appeared several years ago in The *Leader,* none of this material has been printed before. While some of the chapters show that the author intended further revision and probably expansion, they are all most rewarding reading for contemporary Universalists. Clarence R. Skinner's religious philosophy is still very much contemporary religious philosophy for active present-day Universalists.

The entire fellowship is indebted to the Universalist Historical Society for making these valuable papers available. A word should also be said for the book itself. Set in type, printed and bound by the enthusiastic craftsmen of the Charles Street Meeting House Press, this book is both good art and sound craftsmanship. The format is pleasing and the typography excellent.

E.H.L.

THE MINISTER'S COMPLETE GUIDE TO SUCCESSFUL RETIREMENT

By Norman Lobsenz
Channel Press, Great Neck, N.Y.
192 pages Price $2.95

Here is a little book that fulfills its titular promise to an amazing degree! It deals with a variety of concerns allied with the whole problem of retirement: leaving the congregation gracefully, planning the retirement, personal finances, social security, insurance, making extra money, part-time work, a place to live, your home, travel, health. The appendix contains a national pollen index, information on taxes-after-retirement, and a reference section on organizations, pamphlets, and books.

This book should be required reading in every theological school in the country (the only truly practical age at which to begin to plan for retirement) and it could well be the beginning point for every parsonage family's sober planning for the later years. The happy fact is that here are real suggestions for making the adjustments now that will make possible a greater security later.

"A minimum target for ministers . . . . would be the assurance of an income of no less than two thousand dollars a year after retirement." How? This book gives some of the ways.

Quite as important, the author (who has relied heavily on expert advice from many specialized fields) deals with the psychological problems of retirement.

All in all, a *very* important addition to the personal library of every minister.

—Philip R. Giles

THE RELIGION OF AN INQUIRING MIND

By Henry Wilder Foote
Starr King Press, Boston, 1955
Price $3.50

This book is written with graciousness and humility. It is the record of the earnest searching for ultimate meanings of a devoted liberal minister and teacher. To the orthodox and fundamentalists it might seem heretical and revolutionary. But to the radical liberal it may well seem so gentle and Victorian as to be pointless in the latter half of the twentieth century.

Even so, this is probably Unitarian Christianity at its best. The bulk of the book is taken up with his review of the problems of God, the Bible, Jesus, Paul, and the redefinition of Christianity. Isn't it time that we went beyond the everlasting re-chewing of these parochial themes? As long as we are so provincially identified with Christianity we will never even approach the problem of creating a liberal religion broad enough in its scope to answer the challenge of the emerging unity of the world.

One could hope this book would be read as a record of the honorable past of Unitarianism, but as we look about us, we realize that the "past" is still very much in existence in the present.

—K. L. P.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

THE BIRTHPLACE AND CAMPS COMMITTEE

Not long after Dr. Gibbons be-ame superintendent of our Church, vhen he was still quite new to 16 Beacon Street, he came, one day, to he fourth floor to greet a group of women who were holding a meeting here. Afterward, in one of his "Let-ers to Universalists," Dr. Gibbons re-ounted the incident and spoke warm-y of the part Universalist women play n the program of the Church.

The group upon which Dr. Gib-ons chanced that day was the Clara Barton Birthplace and Camps Com-nittee, engaged in the business of its nid-winter meeting. That particular neeting, held usually in February each ear, is the one at which the budget s adopted, plans made for the open-ng of camp, and matters concerning he promotion of the work considered.

It is a busy all-day session, full to overflowing with the details and mi-nutiae of camp operation; but it is nly one of the three scheduled meet-ngs of the Committee during the ourse of the year. The others occur n October and June, and, if circum-tances indicate the need, still other neetings may be called for specific urposes.

Quite often the October meeting is eld at the camps themselves, and nay be a two day session with the nembers remaining over night at the Joslin Farmhouse. This might be alled an "evaluation" meeting, with n inspection of grounds and build-ngs, an examination of the reports f the camping season, and a long ook ahead at the needs of another ear.

The June meeting is traditionally a 'work spell," and its dates are lanned to include preparations for he annual Flag Day observance at he Birthplace. At this session, build-ngs are again inspected, sheets and lankets brought out of storage, cur-ains hung in the Administration and Medical Buildings, and, in general, reparations made for the opening of he camps.

All three of these meetings are at-ended by the full complement of the

Mrs. Dana D. Goodwin, chairman of the Clara Barton Birthplace and Camps Committee

Committee's membership, and, for the past two years, an April meeting has been found necessary as well. But there are more things still to do than can be done by the whole group in its stipulated sessions.

There is, for instance, the matter of the maintenance of the property all year round and to supervise this a sub-committee of three, Mrs. Frank Anderson, Mrs. Harris Rice and Mrs. Dana Klotzle, has been appointed. Mrs. Rice is also in charge of the Birthplace itself and sees to it that minor repairs and improvements are made as the need is indicated, and major ones brought to the attention of the whole Committee.

Then there is the Gift Shop which plays so large a part in the support of the Birthplace property. The operation of this shop, the stock of which is large, supplied through contributions of Universalist women all over the United States, is in the hands of a committee composed of Mrs. Philip R. Giles, Mrs. Dana E. Klotzle and Mrs. Florence Thomas.

Mrs. Dana D. Goodwin, national board member and chairman of the Camps Committee, together with Mrs. Anderson and Mrs. Thomas, is in charge of equipment, which involves an oversight of existing materials with an eye to replacements and extension.

Mrs. John Deal, Mrs. Daniel Taylor and Mrs. Thomas fulfill an important function as members of the Finance Committee. Theirs is the task of preparing the budget for adoption by the full Committee, of paring down costs while constantly seeking the best for our diabetic campers, and generally making sure that each dollar goes as far as it possibly can. Mrs. Taylor, as member in charge of Promotion and Public Relations, presents the story of the Camps to the Association and its friends, and to our Universalist public.

Although Mr. Vail, as Administrative Director of the Camps, is in actual charge of securing staff and planning program, he will henceforth be assisted in these duties by a committee composed of Mrs. Giles, Mrs. Klotzle and Mrs. Deal. This group will act as consultant and advisor to Mr. Vail in matters pertaining to these two departments.

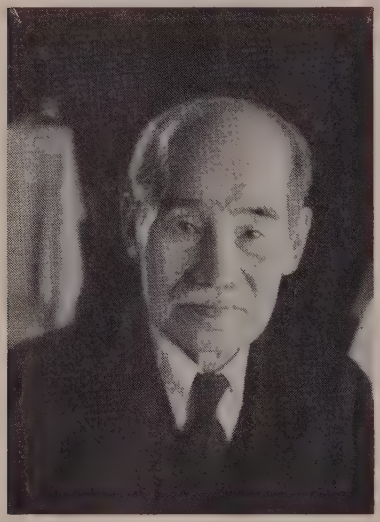
The number of members of the Clara Barton Birthplace and Camps Committee is, constitutionally, the same as the number which serves on the national Board. By vote of the Detroit Convention, the number of the latter having been fixed at nine, the committee membership must, and does, correspond. For practical reasons, most of the committee members have usually been residents of Massachusetts or neighboring New England States. With so active a program as is induced by the exigencies of camp operation and property maintenance, a scattered membership would be unable to function with the same degree of effectiveness as is possible for a committee which is able to meet on short notice for longer or shorter periods of time.

The loyalty and devotion of this committee, without question one of the most important in our Association, is impressive and its members fully warrant the praise bestowed upon them by Dr. Gibbons when he said that they symbolized, for him, "what Universalist women generally mean to Universalism."

—Laura S. Hersey

News of Churches and Church People

VETERAN JAPANESE MINISTER RECEIVES FIFTY-YEAR CITATION



The Rev. N. Nagano, aged 86

Embosomed in nature,
Calm and free all the time,
Let us enjoy our days,
Nothing to care or fear,
Having hand to hand with others,
In peace and in harmony—Nagano

The Rev. Toshio Yoshioka, executive minister of the Universalist Church of Japan, presented a citation of merit to the Rev. Naoichiro Nagano on completion of fifty years' service as a Universalist minister, October 23, 1955.

Replying by letter to the Department of the Ministry of The Universalist Church of America, Mr. Nagano said, "Thanks for your appreciation of my evangelical work through fifty years and for your kindness in sending the fine token of it."

REVITALIZATION IN CONCORD, MICHIGAN

If you should travel Route M 60 in Michigan from Detroit westward you would touch the fringe of the pleasant little town of Concord about eighty miles west of Detroit. Sitting majestically a block off Main Street is a typical early American frame church, which in the area is proudly pointed to as the First Universalist Church.

Until December of 1953 this church had been leading a somewhat dormant life. For several years it had been without a resident pastor and had to resort to a Sunday supply from a nearby college. Finally dissatisfied with the supply arrangement, a last all-out effort was made to secure the services of a Universalist minister. With the aid of Dr. Donald Evans of Ohio, the services of the Rev. Norman L. Sparbel, just back from army service in Korea and Japan, was secured and he arrived in the eventful December of 1953. There began what we have come to call two years of tremendous progress.

With a resident pastor to advise and guide, the wheel of progress began to turn. Projects were begun and accomplishments achieved which heretofore had been thought impossible. Of course, the group had its skeptics, who said it couldn't be done, but they have since, like the man from Missouri, been shown.

But an active church program required finances and the people were faced with the need of increased giving to the church at a time when everything else required additional capital. The board of trustees was not to be discouraged and completed the mapping out of a very vigorous program. You can well imagine their surprise and pleasure when the financial statement, which was presented at the monthly board meetings, showed more monies being spent each month for maintenance, improvements and public relations than ever before in the history of the church, and yet the balance in the treasury was always greater than the previous month.

Two years of progress has seen church attendance increase until the average attendance is now in the upper fifties. The parish house, annexed to the church several years ago, has been completely remodeled with a modern efficient kitchen and the installation of a powder room. A men's club has been organized with a monthly attendance of approximately twenty and a principal project of several acres of farm produce each year. A young matrons club has been formed with a very active program. Under the able leadership of Mrs. Alvin Beals the church school enrollment has increased and the average attendance is now about forty youngsters. At the time of this writing a junior youth group is in its organization pains. The outside of the church has been completely painted and new doors installed, much of the work being done by the men of the church. The first eighteen months saw twenty-three new members join the church, which in light of the growth in the past years was tremendous. Of course, not everything had the rosy appearance. Discouragement entered the picture this past spring when the electrified reed organ decided to quit. The estimate of repairs was exceedingly high and we thought we had lost the presence of organ music in our services. But such was not to be the case. In March Mrs. Charles Allen of Columbus, Ohio, hearing of our plight, made a generous gift to the church in the form of a new electronic organ. The removal of the old organ required a remodeling of the front of the church auditorium. This was accomplished by the installing of a cornice with indirect lighting and the hanging of a large drapery. The gratifying point of all these projects is that all the labor was donated by the men of the church.

The fever produced by all this progress was to make something else inevitable. For the past one hundred and one years the First Universalist Church of Concord had been a circuit with its sister church at Horton, Michigan. Now Concord people felt they required more ministerial service than a circuit made possible, and this past August the decision was made to terminate the circuit and become a separate parish. To make this decision possible, a parsonage was purchased and an extensive financial campaign conducted. Again the people were asked to increase their giving and again the results were gratifying not only for the local church but for the national effort as well. The campaign incorporated the item of the price of a cup of coffee per week for national church support and at present estimates the Concord

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CURBSTONE SERMON

Happy New Year people cry
And make the welkin ring
Thinking time brings reform
But time alone does nothing
It takes individual effort
To make a Happy New Year
WORTH TRYING!
—BRAINARD F. GIBBONS

church should be able to increase its national contribution by approximately one hundred per cent this year.

That is the story of one of the Universalist Churches in southern Michigan for the past two years. A reawakened, revitalized church is again raising its head and being heard in an area that is still dominated by our fundamentalist friends. A hearty welcome awaits all who should care to pause for a moment on their way through Michigan.

FOURTH NATIONAL CONVENTION OF THE JAPAN FREE RELIGIOUS ASSOCIATION, 1955

The fourth annual Convention of the Japan Free Religious Association was held on September 6, 1955, with two hundred and fifty people attending and participating in the discussion.

Liberal Christianity, Buddhism, and Shinto were widely represented in the group. We also had delegations of professors and students from four universities: Waseda University (nonsectarian), Meijigakuin University (Protestant), Kokugakuin University (Shinto), and Komazawa University (Buddhist).

The Convention was opened with a Combined Worship Service sponsored by the Tokyo Universalist Church. The sermon was delivered by the Rev. Satoshi Arai, minister of the church. His title was *Purity* in which he dealt with "being religious" beyond all the boundaries of the existing religions of the present world.

In starting the afternoon session, the messages from the liberal religious groups outside Japan were read, which encouraged and motivated us a great deal.

The afternoon session was focussed upon the panel discussion on *Religion and The Younger Generation* which was the theme of this year's convention. The student representatives of the above mentioned universities accompanied by the professors as resource persons formed the panel, and each of them presented his ideas based upon his particular religious background. Thus, there were presented five different viewpoints; that is, Buddhist, Shinto, Christian, Humanist and New Sect Religion. The panel discussion was followed by a very active exchange of ideas between the panel and the audience.

The Convention was brought to its close with a banquet where a number of interested people kept on discussing the questions left over from the afternoon session.

—TOSHIO YOSHIOKA

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February 10—Suffering, Nature, and History

February 13—Suffering and Man's Failure

February 17—The Way of Suffering

February 20—Suffering and Discipline

February 24—Suffering and Anxiety

Mondays and Fridays at 2:30 P.M.

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Doors open at 2 P. M.

DIRECTORS OF RELIGIOUS EDUCATION CONFER

Nineteen Universalist and Unitarian directors of religious education gathered from seven states and the District of Columbia to hold the Fall Conference of the Liberal Religious Educational Directors Association at Pawling, N. Y., from October 31 to November 3, 1955. Coming from the greatest distance were Mrs. Edward Blaurock (Northwest Unitarian-Universalist Churches) and Constance Young (Church of Our Father) from Detroit. The others were: Susan M. Andrews, Brookline, Mass.; Marie Boyle, First Unitarian Church of Philadelphia, Pa.; Mrs. Lawrence P. Gould, the Unitarian Congregational Society, Syracuse, N. Y.; Helen Gresty, First Congregational Society in Salem, Mass.; Mrs. Donald Harrington, The Community Church, New York City; G. Jean Humphreys, Unitarian Society of Wellesley Hills, Mass.; Mrs. Charles A. Hutchinson, All Souls' Church, Washington, D. C.; Mrs. William A. Klaber, American Ethical Union, New York City; Mrs. Ralph Lasselle, Winchester Unitarian Church, Stoneham, Mass.; Mrs. W. Stewart Lester, Jr., Unitarian Church, Montgomery County, Silver Spring, Md.; Mrs. Dilworth Lupton, Unitarian Church, Arlington, Va.; Mrs. S. Robert Mayer-Oakes, Unitarian Society, New Haven, Conn.; Margaret Odell, Unitarian Society, Germantown, Pa.; Mrs. R. N. Phinney, First Unitarian Congregational Society of Rochester, N. Y.; Lucille Smith, New York State Convention of Universalists, Syracuse, N. Y.; Doris Trafton, Unitarian-Universalist Church, Greater Buffalo, N. Y.; Susanna Wilder, Unitarian Church, All Souls, New York City.

Organized in 1949 as the Unitarian Educational Directors Association, the name was changed last year when membership was expanded to include Universalist directors at the formation of the C. L. C. The officers of the Association are: Mrs. Charles A. Hutchinson, President; Susanna Wilder, Vice-President; Doris Trafton, Secretary; and Mrs. Ralph Lasselle, Treasurer.

The group established professional qualifications for membership in the Association at the outset and has made its primary objective developing and maintaining professional standards of employment for directors of religious education in local churches. Along with this, there is continuous effort to keep at a professional level the quality of their work in those churches.

That its members have been succeeding in this was not only warmly conceded by Dr. Ernest Kuebler, director of Religious Education for the Division of Education of the Council of Liberal Churches, but attested to by his invitation to the members of the group to take an active part in planning for and participating in the Education Day program for the 1956 Unitarian May Meetings. The directors accepted this responsibility and preliminary planning was begun on the spot.

The Association is working on the preparation of leaflets outlining professional opportunities open to young people in the field of religious education. These leaflets, the first of which has already been published, will be sent to those counselors in schools and colleges who are responsible for vocational guidance. It is hoped that with more young people encouraged to enter this field, it may not always be as difficult as it is now for liberal churches to find religious education leaders who have professional training.

The lack of good courses in religious education in colleges and seminars is another problem with which the members of the Association are concerned.

The fall session provides members of the Association, who must furnish leadership and direction at most of the conferences they attend, an opportunity to learn not only from an exchange of ideas and experiences with each other, but from specialists who have much to offer in the fields in which they work. The Rev. Straughan Gettier of Princeton led two discussions on "Directors as Oracles to Parents" in which were discussed the questions of God and prayer. Dr. Lucile Lindberg, Professor of Education at Queens College, N. Y., led the group to a high point of insight on the subject of Directors as Supervisors. Constance Young presented four book reviews and led a discussion on the subject of Directors as Creative Leaders in Religious Education. And Dr. Kuebler, as has been mentioned, led the group in exploring the possibilities of how its members could assist him as Colleagues of the Division of Education.

Messages were sent to Frances Wood and Edna Bruner, field workers in the Council of Liberal Churches' Division of Education, who were on field trips in the west. Their presence was greatly missed. For the present they must provide the link between this Association of Unitarian and Universalist Directors and one which exists on the West Coast. Distance has so far made it impossible for the two groups to meet together.

The annual meeting of the Association takes place in Boston in May.

ALICE HARRISON TO WORK WITH JUNIOR HIGH GROUP

Alice M. Harrison, associate director of Liberal Religious Youth, began a six months' experimental project, working with junior high age young people, December 1, 1955. This work to which Miss Harrison will give one-half of her time is under the joint sponsorship of the Council of Liberal Churches, Division of Education, and the Youth organization. Miss Harrison will develop program material and prepare an advisor's handbook for this age group. She will visit junior high school area meetings and assist in planning junior high conferences and summer camp programs.

THE REV. WILL KELLEY RECEIVES CITATION

The Rev. Clifford D. Newton, acting on behalf of The Universalist Church of America, presented to the Rev. Will A. Kelley, minister emeritus of the Oakland, Maine Universalist Church, a citation for fifty years of service as a Universalist minister. Mr. Newton, who is the minister of the Oakland church, presented the citation at the morning service, Sunday, December 4.

In response to the presentation, Mr. Kelley spoke of his work in the ministry which started in Athens, Pennsylvania, and in subsequent years, included parishes in Barre, Vermont; Livermore Falls, Dover-Foxcroft and Oakland, Maine.

Following the service, the congregation gave an informal reception to their minister emeritus.

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CRACKLING

"You'll fall," cautioned his mother s Tommy climbed up on the fence. "No, I won't, mamma; I won't fall," emonstrated Tommy — and at that ıoment tumbled down with more or ess disastrous results. But the young ıan was nothing daunted.

Righting himself hastily, he turned ɔ his mother and questioned:

"Did you see me jump?"

—THE WATCHMAN-EXAMINER

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Voted to approve the action of the Connecticut Fellowship Committee in granting to the Rev. V. Emil Gudmundson reciprocal fellowship as an ordained Unitarian Clergyman.

Voted to approve action of the Massachusetts Fellowship Committee in granting reciprocal fellowship to the Rev. Carlyle H. Meacham, an ordained Unitarian Clergyman.

—ESTHER A. RICHARDSON,

CENTRAL FELLOWSHIP COMMITTEE

Elected Dr. Emerson H. Lalone to serve as Chairman until the next General Assembly in 1957.

Transferred the Rev. Samuel Wright, Jr., to California.

Transferred the Rev. Paul F. Bliss to Ohio.

Transferred the Rev. Richard B. Gibbs to Massachusetts.

—ESTHER A. RICHARDSON,
Secretary

CENTRAL FELLOWSHIP COMMITTEE

Voted to transfer the Rev. A. Avery Gates to Connecticut Fellowship jurisdiction.

Voted to withdraw fellowship from the Rev. Lambert J. Case, under the provisions of Article 4 Section 1, iii (b).

—ESTHER A. RICHARDSON,
Secretary

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, on Friday, January 20, 1956, at eleven o'clock.

Mr. Richard F. Lufkin will speak on Abraham Lincoln.

Luncheon seventy-five cents. For reservations, please call Mrs. Dumas, CO 6-0240.

—MARION H. PIKE,
Secretary

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9

(Section 520, P. L. & R.

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred the Rev. Alfred Cole and the Rev. George A. Mark to the Central Fellowship Committee. The Rev. Burchard A. Royce to the Connecticut Universalist Convention.

Accepted by transfer from the Central Fellowship Committee the Rev. William W. Lewis, and the Rev. Mason F. McGinness.

Renewed the Letter of License to Preach of Mr. Louis Chiaramonte, Jr. for one year as of November 10, 1955.

Authorized the Ordination of Mr. Carl J. Nelson.

—RAYMOND M. SCOTT,
Secretary

CRACKLING

A few years ago, Helen Keller toured the country and lectured on the subject of "Happiness." After each lecture, the audience was given the opportunity of asking her questions. Everything from the sublime to the ridiculous was asked. Her ready repartee was shown in the following:

Gentleman: "Can you feel colors?"

Helen Keller: "Yes — I can feel blue."

—THE WATCHMAN-EXAMINER

It was Maudie's first day at school, —also the first day of the term. The teacher, of course, was busy seating the children and getting things started properly.

"Here, Maudie," she said, "you may sit here for the present."

"I sat there all day," Maudie tearfully told her mother that evening, "but she never brought me the present."

—THE WATCHMAN-EXAMINER

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